

Ecce Homo; 5.

THE

Little PARLIAMENT
unbowelled:

WITH,

The substance, quality, and
disposition of the outward Mem-
bers; and inward faculties,
virtues, and properties.

The glory of the good ones, and
sad condition of rotten
Back-sliders.

1 COR. 10. 15.

*I speak as to wise men: judge ye
what I say.*

LONDON.

Printed by JANE COE, and are to
be sold at her house without
Creeple-Gate: 1644.

TO

The Honourable and truely

Pious y WILLIAM LENTHALL

Esquire, Speaker of the Honour-

able House of Commons, in

Parliament assembled.

Renowned Patriot;



Hen I consider those
admired gifts wher-
with your honor is
so excellently qua-
lified: I censure it
too much abrupt-
nesse to present such worth with so
meane a tallent; yet having had the
happinesse to be an eye-witnesse of
your love and countenance to Reli-
gion and piety: And knowing how

ignorant many are, not only of God, but themselves too; who may be bettered (if God please to give a blessing to this my labour) by the use hereof; I humbly crave leave to beg this favour to patronize my poore endeavours, published for the meditation of those who know better, and instruction of those that know lesse: That all who use it, may savingly know God, and themselves; which for you and all Gods people, is the prayers of

Your humble Servant,

Henry Walker.



The Contents of the Chapters contained in this Booke.

CHAP. I.

Sheweth what the soul is.

Chap. 2. *Sheweth whence the souls come, when and how they enter into the bodies.*

Chap. 3. *Sheweth the purity of the soul.*

Chap. 4. *Sheweth how the soul is defiled with original sin.*

Chap. 5. *Sheweth how the sensitive part of the soule.*

Chap. 6. *The powers of the souls essence.*

Chap. 7. *The fucties of the soul.*

Chap. 8. *That when the body dieth, the soul neither sleepeth nor perisheth, but goeth immediately, either to joy or torment.*

Chap. 9.

The Contents.

Chap. 9. *Of Souls wherein where they are sent
till the Resurrection.*

Chap. 10. *The inward faculties, and virtues
of the body.*

Chap. 11. *Of the vital spirits.*

Chap. 12. *Of the perturbations, and passions
of the minde.*

Chap. 13. *Of the particular faculties of the
minde.*

Chap. 14. *The distinction of the faculties of
the soul, from the faculties of the minde.*

Chap. 15. *The leading of the flesh, or spirit one
by the other.*

Chap. 16. *Of the resurrection,*

Chap. 17. *Of Hell.*

Chap. 18. *Of Heaven.*



A



SECRET
Disclosed.

CHAP. I.

Showeth what the Soul of man is.

Some (a) define the soul to be a Picture
the Spirit of life, created ^{by} ~~in~~
after the Image of God, and
inspired into the body of
man, I.I. Others say it is an under-
standing spirit, the second part of
the substance of man, which doth
not perish, when it departeth from
the body, but is immortall, I.I.I. But
the true description of the soul (according
to the definition of great
learned

What the soul is.

Alley.

Is. 13.

zec. 2.

actanti.

e opificia-

ti.

Argu.

Example.

Luk. 16.

Luke. 23.

Apo. 6.

Augustin.

de quanti-

zat. animz.

cap. 1.

Argu.

learned men.) is this, Namely, that the soule of man is a spirituall substance, infused of God into the body of man, that being joyned thereto, may give it life, direct, and rule it, and being separated from the body, doth not perish, but live immortally, and eternally.

1. The soul is a very substantiall essence, and not a qualitie.

A qualitie without a substance, is not sensible of joy or torment. But the soul of man is in it self sensible of joy or sorrow.

Ergo. The soul of man is a very substantiall essence. The soul of the rich glutton was tormented in Hell. The soul of the theef was with Christ in Paradise. The souls under the Altar did cry aloud.

2. This substance of the soul is not of these usuall and known natures, which we touch, and perceive, with these senses of the body, which are corporall, but a spirituall substance.

That substance which consisteth neither of earth, water, ayr, nor fire, neither of any of them severally, of part of them, or of them all joyned together,

together; doth consist, not of a corporall, but of a spirituall substance. But the substance of the soul doth consist, neither of earth, air, fire, Austin, nor water; of any of them, nor of all of them.

Ergo. The soul of man is not a corporall, but a spirituall substance.

God breathed the soul of *Adam* in- Gen. 2. 7 to his body. First, God made *Adam* 1 Cor. 16 a naturall body; then gave him a spirituall soul. The body was a type of *Adam*, the soul a type of Christ: therefore, when the body, the earthly part of man dyeth: the soul which is spirituall, dieth not, but departeth from it, and liveth where. God appointeth it. Gen. 35. The soul of man, is of God infused into the body, and not received by generation from the parents.

That which we received from our parents, we received by generation from them; but we received not our souls by generation from our parents, but from God who gave them.

Ergo. We received not our souls from our parents, but from God.

God saith *Zechariah*) formed

¶ 122. 9. the spirit of man within him? Our
 ¶ 12. 17. parents are the fathers of our bodies,
 ¶ 23. but God is himself, the father of our
 ¶ 17. souls; therefore, when we die, the
 ¶ 17. soul perisheth not with the body in
 ¶ 17. death, but returneth to God that
 ¶ 17. gave it. ~~to him to live in~~

~~reflecting iniquity and misery~~

~~in God's creation. And so the body and soul~~

~~are both from God, but the soul is~~

~~of itself a mind and reason, and the body~~

~~is of the will and appetite. Chap. II.~~

~~¶ 123. Whence the soul comes;~~

~~when, and how, they enter into the bodies.~~

~~¶ 124. Some have thought, that the soul~~

~~comes from God, and so sent from Heaven. ¶ 125. Others~~

~~have thought, that the soul hath~~

~~an origin from the proper substance~~

~~of God. ¶ 126. Some do believe, that~~

~~all the souls being once made toge-~~

~~ther, are reserved in the treasure-house~~

~~of God, and so sent into the bodies~~

~~after the perfection thereof. ¶ 127. O-~~

~~therius, others do suppose, that as the body~~

~~cometh of the body, so the soul (also)~~

~~springeth of the soul. ¶ 128. Others have~~

~~declared, that the souls of men, are~~

~~daily made of God, and so sent into~~

~~the bodies. ¶ 129. Lastly, others of bet-~~

ter

ato.

rigen.

olcker,

anichies,

riscilians

of God.

¶ 124.

¶ 125.

¶ 126.

¶ 127.

¶ 128.

¶ 129.

¶ 130.

¶ 131.

¶ 132.

¶ 133.

¶ 134.

¶ 135.

¶ 136.

¶ 137.

¶ 138.

¶ 139.

¶ 140.

¶ 141.

¶ 142.

¶ 143.

¶ 144.

¶ 145.

¶ 146.

¶ 147.

¶ 148.

¶ 149.

¶ 150.

¶ 151.

¶ 152.

¶ 153.

¶ 154.

¶ 155.

¶ 156.

¶ 157.

¶ 158.

¶ 159.

¶ 160.

¶ 161.

¶ 162.

¶ 163.

¶ 164.

¶ 165.

¶ 166.

¶ 167.

¶ 168.

¶ 169.

¶ 170.

¶ 171.

¶ 172.

¶ 173.

¶ 174.

¶ 175.

¶ 176.

¶ 177.

¶ 178.

¶ 179.

¶ 180.

¶ 181.

¶ 182.

¶ 183.

¶ 184.

¶ 185.

¶ 186.

¶ 187.

¶ 188.

¶ 189.

¶ 190.

¶ 191.

¶ 192.

¶ 193.

¶ 194.

¶ 195.

¶ 196.

¶ 197.

¶ 198.

¶ 199.

¶ 200.

¶ 201.

¶ 202.

¶ 203.

¶ 204.

¶ 205.

¶ 206.

¶ 207.

¶ 208.

¶ 209.

¶ 210.

¶ 211.

¶ 212.

¶ 213.

¶ 214.

¶ 215.

¶ 216.

¶ 217.

¶ 218.

¶ 219.

¶ 220.

¶ 221.

¶ 222.

¶ 223.

¶ 224.

¶ 225.

¶ 226.

¶ 227.

¶ 228.

¶ 229.

¶ 230.

¶ 231.

¶ 232.

¶ 233.

¶ 234.

¶ 235.

¶ 236.

¶ 237.

¶ 238.

¶ 239.

¶ 240.

¶ 241.

¶ 242.

¶ 243.

¶ 244.

¶ 245.

¶ 246.

¶ 247.

¶ 248.

¶ 249.

¶ 250.

¶ 251.

¶ 252.

¶ 253.

¶ 254.

¶ 255.

¶ 256.

¶ 257.

¶ 258.

¶ 259.

¶ 260.

¶ 261.

¶ 262.

¶ 263.

¶ 264.

¶ 265.

¶ 266.

¶ 267.

¶ 268.

¶ 269.

¶ 270.

¶ 271.

¶ 272.

¶ 273.

¶ 274.

¶ 275.

¶ 276.

¶ 277.

¶ 278.

¶ 279.

¶ 280.

¶ 281.

¶ 282.

¶ 283.

¶ 284.

¶ 285.

¶ 286.

¶ 287.

¶ 288.

¶ 289.

¶ 290.

¶ 291.

¶ 292.

¶ 293.

¶ 294.

¶ 295.

¶ 296.

¶ 297.

¶ 298.

¶ 299.

¶ 300.

¶ 301.

¶ 302.

¶ 303.

¶ 304.

¶ 305.

¶ 306.

¶ 307.

¶ 308.

¶ 309.

¶ 310.

¶ 311.

¶ 312.

¶ 313.

¶ 314.

¶ 315.

¶ 316.

¶ 317.

¶ 318.

¶ 319.

¶ 320.

¶ 321.

¶ 322.

¶ 323.

¶ 324.

¶ 325.

¶ 326.

¶ 327.

¶ 328.

¶ 329.

¶ 330.

¶ 331.

¶ 332.

¶ 333.

¶ 334.

¶ 335.

¶ 336.

¶ 337.

¶ 338.

¶ 339.

¶ 340.

¶ 341.

¶ 342.

¶ 343.

¶ 344.

¶ 345.

¶ 346.

¶ 347.

¶ 348.

¶ 349.

¶ 350.

¶ 351.

¶ 352.

¶ 353.

¶ 354.

¶ 355.

¶ 356.

¶ 357.

¶ 358.

¶ 359.

¶ 360.

¶ 361.

¶ 362.

¶ 363.

¶ 364.

¶ 365.

¶ 366.

¶ 367.

¶ 368.

¶ 369.

¶ 370.

¶ 371.

¶ 372.

¶ 373.

¶ 374.

¶ 375.

¶ 376.

¶ 377.

¶ 378.

¶ 379.

¶ 380.

¶ 381.

¶ 382.

¶ 383.

¶ 384.

¶ 385.

¶ 386.

¶ 387.

¶ 388.

The puritie of the soul.

ter approved judgements in this par-
ticular : affirm, the soul to be made B. Alley,
by God of nothing, and to be powred Præl. 2.
of God into the body, when that the soul
fruit is made perfect in the mothers
womb, with shape, and all other
parts. It is the Lord that fashioneth
the soul of man in him, and preser-
veth man by it.

the soul
Resp. 3.

Psal. 33. 1.
103 to.
423. 1

CHAP. III. Sheweth the puritie of the soul.

THE soul is created of God, pure,
and holy ; as God createth it, in
its own simple nature, in respect of
God.

What God createth to praise his Argu-
name, he createth pure, and holy, ment.
Isai. 43. 7.

But God createth the soul of man
to praise his name, *Psal. 119. 175.*

Brgo. God createth the soul of man
pure, and holy : Therefore, saith *All-* Conclus
*stino, Animus recens creata, ab omni De natura
delicto inimunis :* The soul newly crea- grat. com
ted, is void of all offence ; that is, in *plag- li*
respect of God. *3. c. 19.*

B. 3 Chap.

CHAP. IV.

Sheweth how the soul is defiled by originall sin.

Wilt. 1.864. **T**HE soul of man, being created in the middest of the body, in an unclean and polluted place doth forthwith (being coopped to the body) begin to be uncleane, because the body in which it is created, is defiled by propagation from our parents through originall sin.

Though the body bee defiled by propagation from our parents, through sin, yet doth not sin spring from the body, but from the soul; *Math. 15. 18.* so that the soul is properly the principall agent in sin, and the body the instrument of the soul.

Simile. The purest rain water that comes from heaven, no sooner falls upon the earth (on a durty place) but it becomes forthwith, the moisture of that durty, and with it polluted. So doth the soul of man, which God from heaven places in the body, a durty defiled place, it is no sooner

coup-

coupled therewith, but becomes forthwith to be unclean.

The reward of sin is death.

Rom. 6.23

But sin is not in the body till the *Argum.*
soul come.

Ergo, The soul that sinneth with *Ephes.* is
the body is guilty of death.

Objec. If sin be an adjunct of the *Objec.*
soul, not of the body, so that it is not
in the body before the soul come, and
that the soul is created of God, pure
and unspotted, and so placed in the
body, where shall we place originall
sin.

Answer. Originall sin, is neither *Answer*
proper to the body, nor to the soul,
but is, *Hominis peccatum*, a sin of the
whole man, neither the body must
be respected alone, nor the soul alone,
but as they do joyntly make one
man, and so enter into one condition,
and are partakers each of others
woe, or welfare.

*D. Will
originall
sin quest.*

CHAP. V.

*Sheweth the sensitiv part of the
soul.*

THe sensitiv part of the soule is that which is touched with the sence, either of Joy, or griefe.

This joy of the soul cannot be hindred by man, where it is, it is not in mans power to take it away. Job. 26.

23. So also, neither can all the comforts in the world, ease a soule that is grieved, except the soule it self be touched with the sence of joy.

This joy or grief, doth arise in the soul : First, from the sence of its present condition : Secondly, In respect of its future expectation.

I. From the sence of the present condition of the soul, doth arise either joy or griefe ; Thus :

The soul of man doth either rejoice (in the sensitiv part thereof) under some present concived good ; or else grieveth under some present conceived evill, & that may be, when the Imagination

John 29.22.
Sal. 73.21.

because
Joy
Griefe.

Pet. 1.1.
10.26. 15.

The soule's sensa[n]ce part.

portion of the soul, being fixed on something which it hath for want of, the judgement doth either like or detest it, and so accordingly doth rejoice or grieve in the enjoying, or want thereof. As for example

Deut. 32. 32.
Rom. 2. 15.

A man that is Rich, imagineth ¹ Exam-
with himselfe what good is in Rich-
es, if the judgement liketh that estate
which he enjoyes? then is his soul
joyful in the enjoying thereof, for the
present. ² Again, A man whose mind is on
pleasure: the judgement liketh it, and
therefore rejoyseth in enjoying it, and
grieves, in being abridged from it.

Again, A man whose imaginations ³ Exam-
are towards God, the judgement be-
ing cleere, and seeing the good that
hath God, the soul doth rejoice to
worship him; and is grieved because
of sin: but if the imaginations deceive
the heart: and the judgement be con-
spected, so that he cannot see any
sweetnesse therein, then doth Gods
worship become a burthen to the
soule. ⁴ This joy or grief doth arise in
the soul from the sence of its future

Y Tim. 6.19. expectation. When the mind is set on something that shall befall man, the Imagination conciveth it either to be good or evill and thereupon doth either fear it, or with hope desire it, which breedeth either joy, or grief in the soul.

**2 Exam-
ple.**

As when the minde is set on Jesus Christ, desiring salvation through him, the Imagination conceyveth it to be good or evil, so to do and according as we minde created comforts, or all our selves on Christ as our chiefest good, so fear doth greive, or hope rejoyce our soules.

**2 Exam-
ple.**

A man that seeketh felicity from the creature, if the judgement conceive it to be evil, then though the heart of man be delighted therewith, yet doth not the soul desire it, but is grieved thereat, but if the Imagination conceive it to be good then doth the soul desire it, hope for it, and rejoyce in the thought thereof. When the soul desires Christ, apprehending the glory that is in him, here is rejoycing. Hence is the soul, (even in this life) delighted in the hope of its glory in heaven, or tormented with fear of its horrour in hell.

**3 Exam-
ple.**

**Conclusi-
on.**

CHAP. VI.

B. Ahoy
on the Triu-
mity.
præccl. 3. 2.

THE soul of man, being really one thing, hath three powers, *Memoriam, Intellectum, & Voluntatem*: Memorie, understanding, and will, which three make one essentall soul, but in property, they are distinct: For the propertie of the memorie, as to remember; the understanding to perceive, and understand: The will to chuse; out of the memory springeth intelligence, and out of both, the will. Hencin the soul may appear to be created after the Image of God, because the Deity hath three persons: the Father, the Son, and the Holy Ghost, which three constitute one essenciall God, yet every person hath this property. From the Father, cometh the Son, and from both the Holy Ghost.

C H A P. V I I.

Treateth of the faculties of the soul.

THE faculties of the soul are those inward gifts, which God hath framed in it, for the helpe of it selfe. As the Lord hath given the body members; so hath he given the soul faculties. With the Judement we allow or disallow; With the understanding we perceive and apprehend. With the Affection we love and delight in things. The desire seeketh

Act. 8. 33.

Job. 23.

2 Cor. 7. 15

Isa. 26. 8.

and waiteth for what it doth effect
with the Will we chuse to follow
what we desire : With the mānde we

are fervent in seeking what we chuse
what we desire : With the mānde we

are fervent in seeking what we chuse
what we desire : By the memory we retain in mind, &c.

Isa. 59.8. The Judgement being rightly in-
formed we walk in peace, and serve
God with comfort, but when the
Judgement is corrupted all joy is
gone.

2 Pet. 1.12, 13, 14. The understanding being inlight-
ened, we abhor sin, but when the un-
derstanding is darkned, wee are be-
gimed with sin.

Collo. 3.2, 3, 6. The Affection being set upon a good
object, bringeth life; but being set on
earthly things makes us in danger
of the wrath of God, &c.

Ephes. 2.3. Thus as the mouth receiving poi-
son ; The hand receiving a weapon ;
The feet leading into the sea, &c. Is the
way to destroy the body, So to have
the Desire, Mānde, Affection, &c. set on

worldly things is the way to destroy
both soul and body. But being set on

God, on heavenly things, they make
the soul glorious ; The body the tem-
ple of the glorious Spirit, and both

soul and body, Heir of eternall glory
through Christ Jesus.

CHAP.

LIMI

CHAP. VIII.

Sheweth, that when the body dyeth, the soul neither sleepeth, nor perisheth, but immediately is received either to joy or torment.

Some say, that it is the doctrine of Heretickes, to perswade themselves, that they shall ascend into Heaven, and to be inhaned to the sight of Father, before the generall resurrection of the dead.

1 Cor. 15. 1-10
1 Cor. 15. 11-20
1 Cor. 15. 21-32
1 Cor. 15. 33-45

Sad. 3

1 Cor. 15. 11-20
1 Cor. 15. 21-32

1 Cor. 15. 1
Luke 23. 43
1 Cor. 15.
Eccle. 12. 7
Luke 16.
Policarpis,
Elephantis,
hist. 1. 4.

1 Cor. 15. 1-10

1 Cor. 15. 11-20

1 Cor. 15. 21-32

1 Cor. 15. 33-45

1 Cor. 15. 46-58

1 Cor. 15. 59-62

1 Cor. 15. 9-10

1 Cor. 15. 11-12

1 Cor. 15. 13-14

1 Cor. 15. 15-16

1 Cor. 15. 17-18

1 Cor. 15. 19-20

1 Cor. 15. 21-22

1 Cor. 15. 23-24

1 Cor. 15. 25-26

1 Cor. 15. 27-28

1 Cor. 15. 29-30

1 Cor. 15. 31-32

1 Cor. 15. 33-34

1 Cor. 15. 35-36

1 Cor. 15. 37-38

1 Cor. 15. 39-40

1 Cor. 15. 41-42

1 Cor. 15. 43-44

1 Cor. 15. 45-46

1 Cor. 15. 47-48

1 Cor. 15. 49-50

1 Cor. 15. 51-52

1 Cor. 15. 53-54

1 Cor. 15. 55-56

1 Cor. 15. 57-58

1 Cor. 15. 59-60

1 Cor. 15. 61-62

1 Cor. 15. 63-64

1 Cor. 15. 65-66

1 Cor. 15. 67-68

1 Cor. 15. 69-70

1 Cor. 15. 71-72

1 Cor. 15. 73-74

1 Cor. 15. 75-76

1 Cor. 15. 77-78

1 Cor. 15. 79-80

1 Cor. 15. 81-82

1 Cor. 15. 83-84

1 Cor. 15. 85-86

1 Cor. 15. 87-88

1 Cor. 15. 89-90

1 Cor. 15. 91-92

1 Cor. 15. 93-94

1 Cor. 15. 95-96

1 Cor. 15. 97-98

1 Cor. 15. 99-100

1 Cor. 15. 101-102

1 Cor. 15. 103-104

1 Cor. 15. 105-106

1 Cor. 15. 107-108

1 Cor. 15. 109-110

1 Cor. 15. 111-112

1 Cor. 15. 113-114

1 Cor. 15. 115-116

1 Cor. 15. 117-118

1 Cor. 15. 119-120

1 Cor. 15. 121-122

1 Cor. 15. 123-124

1 Cor. 15. 125-126

1 Cor. 15. 127-128

1 Cor. 15. 129-130

1 Cor. 15. 131-132

1 Cor. 15. 133-134

1 Cor. 15. 135-136

1 Cor. 15. 137-138

1 Cor. 15. 139-140

1 Cor. 15. 141-142

1 Cor. 15. 143-144

1 Cor. 15. 145-146

1 Cor. 15. 147-148

1 Cor. 15. 149-150

1 Cor. 15. 151-152

1 Cor. 15. 153-154

1 Cor. 15. 155-156

1 Cor. 15. 157-158

1 Cor. 15. 159-160

1 Cor. 15. 161-162

1 Cor. 15. 163-164

1 Cor. 15. 165-166

1 Cor. 15. 167-168

1 Cor. 15. 169-170

1 Cor. 15. 171-172

1 Cor. 15. 173-174

1 Cor. 15. 175-176

1 Cor. 15. 177-178

1 Cor. 15. 179-180

1 Cor. 15. 181-182

1 Cor. 15. 183-184

1 Cor. 15. 185-186

1 Cor. 15. 187-188

1 Cor. 15. 189-190

1 Cor. 15. 191-192

1 Cor. 15. 193-194

1 Cor. 15. 195-196

1 Cor. 15. 197-198

1 Cor. 15. 199-200

1 Cor. 15. 201-202

1 Cor. 15. 203-204

1 Cor. 15. 205-206

1 Cor. 15. 207-208

1 Cor. 15. 209-210

1 Cor. 15. 211-212

1 Cor. 15. 213-214

1 Cor. 15. 215-216

1 Cor. 15. 217-218

1 Cor. 15. 219-220

1 Cor. 15. 221-222

1 Cor. 15. 223-224

1 Cor. 15. 225-226

1 Cor. 15. 227-228

1 Cor. 15. 229-230

1 Cor. 15. 231-232

1 Cor. 15. 233-234

1 Cor. 15. 235-236

1 Cor. 15. 237-238

1 Cor. 15. 239-240

1 Cor. 15. 241-242

1 Cor. 15. 243-244

1 Cor. 15. 245-246

1 Cor. 15. 247-248

1 Cor. 15. 249-250

1 Cor. 15. 251-252

1 Cor. 15. 253-254

1 Cor. 15. 255-256

1 Cor. 15. 257-258

1 Cor. 15. 259-260

1 Cor. 15. 261-262

1 Cor. 15. 263-264

1 Cor. 15. 265-266

1 Cor. 15. 267-268

1 Cor. 15. 269-270

1 Cor. 15. 271-272

1 Cor. 15. 273-274

1 Cor. 15. 275-276

1 Cor. 15. 277-278

1 Cor. 15. 279-280

1 Cor. 15. 281-282

1 Cor. 15. 283-284

1 Cor. 15. 285-286

1 Cor. 15. 287-288

1 Cor. 15. 289-290

1 Cor. 15. 291-292

1 Cor. 15. 293-294

1 Cor. 15. 295-296

1 Cor. 15. 297-298

1 Cor. 15. 299-300

1 Cor. 15. 301-302

1 Cor. 15. 303-304

1 Cor. 15. 305-306

1 Cor. 15. 307-308

1 Cor. 15. 309-310

1 Cor. 15. 311-312

1 Cor. 15. 313-314

1 Cor. 15. 315-316

1 Cor. 15. 317-318

1 Cor. 15. 319-320

1 Cor. 15. 321-322

1 Cor. 15. 323-324

1 Cor. 15. 325-326

1 Cor. 15. 327-328

1 Cor. 15. 329-330

1 Cor. 15. 331-332

1 Cor. 15. 333-334

1 Cor. 15. 335-336

1 Cor. 15. 337-338

1 Cor. 15. 339-340

1 Cor. 15. 341-342

1 Cor. 15. 343-344

1 Cor. 15. 345-346

1 Cor. 15. 347-348

1 Cor. 15. 349-350

1 Cor. 15. 351-352

1 Cor. 15. 353-354

1 Cor. 15. 355-356

1 Cor. 15. 357-358

1 Cor. 15. 359-360

1 Cor. 15. 361-362

1 Cor. 15. 363-364

1 Cor. 15. 365-366

1 Cor. 15. 367-368

1 Cor. 15. 369-370

1 Cor. 15. 371-372

1 Cor. 15. 373-374

1 Cor. 15. 375-376

1 Cor. 15. 377-378

1 Cor. 15. 379-380

1 Cor. 15. 381-382

1 Cor. 15. 383-384

1 Cor. 15. 385-386

1 Cor. 15. 387-388

1 Cor. 15. 389-390

1 Cor. 15. 391-392

1 Cor. 15. 393-394

1 Cor. 15. 395-396

1 Cor. 15. 397-398

1 Cor. 15. 399-400

1 Cor. 15. 401-402

1 Cor. 15. 403-404

1 Cor. 15. 405-406

1 Cor. 15. 407-408

1 Cor. 15. 409-410

1 Cor. 15. 411-412

1 Cor. 15. 413-414

1 Cor. 15. 415-416

1 Cor. 15. 417-418

1 Cor. 15. 419-420

1 Cor. 15. 421-422

1 Cor. 15. 423-424

1 Cor. 15. 425-426

1 Cor. 15. 427-428

1 Cor. 15. 429-430

1 Cor. 15. 431-432

1 Cor. 15. 433-434

1 Cor. 15. 435-436

1 Cor. 15. 437-438

1 Cor. 15. 439-440

1 Cor. 15. 441-442

1 Cor. 15. 443-444

1 Cor. 15. 445-446

1 Cor. 15. 447-448

1 Cor. 15. 449-450

1 Cor. 15. 451-452

1 Cor. 15. 453-454

1 Cor. 15. 455-456

1 Cor. 15. 457-458

1 Cor. 15. 459-460

1 Cor. 15. 461-462

1 Cor. 15. 463-464

1 Cor. 15. 465-466

1 Cor. 15. 467-468

1 Cor. 15. 469-470

1 Cor. 15. 471-472

1 Cor. 15. 473-474

1 Cor. 15. 475-476

1 Cor. 15. 477-478

1 Cor. 15. 479-480

1 Cor. 15. 481

CHAP. IX.

*Showeth that the soules remain
where they are sent till the Re-
surrection.*

1. Some beleeve that the souls of
persons deceased have often
times aperead.

Rabanus.

Ar.Bis. of

Magun.

Bellarmin.

Others have declared, that Sac-
erfices, and prayers of the living have
much profited the soules of men that
were dead.

Deut. 18.

Esay 8.

Luk. 16.

3. The Lord doth forbide to ask
or to seek any truth of the Spirits
the dead. The Prophets do send
from such Oracles, to the Law and Testi-
mony of Gods Word. The Evan-
gelists teach us in the Gospel, that
those that are dead rise not again
apparitions.

Objection. Obiect. But many, partly by Al-
i Sam. 28. Magicke, have been raised, as Sam-
i Sam. 28.

Answer. Answ. Chrysostome answereth the
On Matth. objection very fully. The question
being asked? What shall we say
those voyces which say, I am such
soul: He answers. That voice (saith
he which speaketh these things) is no

the soul of any parson departed, but it is the Devil, which doth faine these things to deceive the hearers; Such words are to be Counted Old wives miscl. on tales, and foolish fables of Children, apparition. for the soul separate from the body, saith B. Alle, doth not wander in this world, for the souls of the righteous are in the hands of God; and the souls of sinners after their departure are presently carried to their place of torment.

Obiect. But the souls of some have *Objection* returned again into their bodies; after departure, and they have lived on earth again, As *Lazarus*, John. 11. John 11.

To this objection, *Tertul* makes *Answer*. Lib. de anima. Although the power of God, hath called again certain souls into their bodies: in token of his might and right; This was done in example of the Resurrection, when the power of God, whether by the Prophets, or by Christ, or else by the Apostles, did render soules, then into their bodies: it is declared by the sensible, and sufficient truth, that this is the very form of the truth, that thou maist iudg every incorporat apparition of the dead to be deceits, & delusions.

CHAP.

Treatise of the inward vertues and
faculties of the body.

Galen. de
facultate
naturali.

p. Lowe.
discourse.

The inward vertues, and faculties of
the body are such which stirre up
the powers to action: Which are of
three sorts. ~~as~~ ~~so also~~ ~~not~~ ~~allow~~
The first, cometh from the brain
and feedeth the sense and moving
into all the body through the muscles
and nerves, by motion, which feedeth
all the senses, outwardly, and the
imagination, reason and memory, in
wardly.

The second, carrieth life through all
the body, which either dilateth the
hart, and arteries, from whence mirth
and love ariseth, or else doth contract
and binde the arteries, and heart, from
whence ariseth melancholy, sadness,
and revenge.

The third cometh from the liver,
and sendeth the nourishment through
all the body, which doth 1. attract
that which is proper. 2. retain that
which is drawn. 3. digest that which
is retained. 4. expell that which is
hurtfull, (as Lewes saith.)

CHAP.
X

CHAP. XI.

*Treatise of the vitall spirit of
the body.*

The substance of the spirits in mans body, is the most pure; and thin-
nest of the blood, which passeth
through all the body, to the effect,
the members may do their proper
actions, abounding most in the heart,
arteries, braines, and nerves, which
are of three sorts.

Andreas de
loraine.

The first remaineth in the braine,
which passeth from thence to the ears
and other parts, but chiefly to the eyes;
Therefore those who are blinde have
their other vertues more strong.

The second is that which is in the
heart, and Arteries; and is made of the
evaporations of the blood, and have pas-
sed at the heart, laboured in the
higher, by the force of vitall heat,
and thereafter is diffused through
the members, for the Conservation of
the naturall heat.

Democri-
tus, and o-
ther philo-
sophers
out their
eyes, to the
end their un-
derstanding
might be
more clear.

The third is that which is ingen-

C

dred

dred in the liver, and vaines, and there remaineth, while the liver maketh the blood ; and other naturall operations.

The use of it is, to helpe the conception ; As saith *Lowe*.

CHAP. XII.

Treatise of the perturbations, and passions of the minde.

Aristotle.

THe minde being governed by reason, is preserved from extremity in passion. But being without reason, such passions, and perturbations, do arise, which bringeth great mutations, into the naturall heate, in so much that (as some have written) many dye by the passions, and perturbations of the minde.

Hipocrate,
Epist. 5.

Galen. 2.

de Suis.

caus. c. 5.

method. 2.

Henricus

Ranzaurus,

de conf. Va-

lent.

This is caused when the passions of the minde, doth either dilate, or compresse the heart, for the vitall spirits, and cast forth, by the great dilation of the heart, as also retained by the great Comprehension thereof.

As

As for example : Joy, Hope, Love, Example
etc. These being out of reason, do
(through the passion of the minde) so dilate the heart: that they cast forth
the spirits. And sadness, fear, envie,
etc. do recall the vitall spirits in-
wardly, to the center of the body,
whence many times ensueth death.

CHAP. XII.

*Treatise of the particular passions
of the minde.*

The particular passions of the minde are many: but chiefly these, Mirth, Sadness, Feare, anger, Shamefassesse, Envy, Hatred, Hope, Love, etc.

I. Mirth, or Joy, is an affection of the minde, of a thing good, and pleasant, by the which the bloud, and spirits are pleasantly spread, for the present, by the dilation of the heart, but if it be great, and last any long space, death often ensueth, because the heart is altogether destitute of blood,

a Aristotle reporteth such a vvo. man so died.

b A writer of playes, who because he overcame one in dispute fell in such an extraordinary ioy, that he died with the passion thererof. Miserus Maximus, VVriteth of vwo women, Chilon, and Diogora, yvhod died for ioy, for the happy returne of their sons from the VVarrres, who had overcome their enemis, lib. 9. chap. 12. Gallius reporteth of one Diogoras, yvhod when he did see his son crowned at Olimpus, for their vertue, died for ioy, embracing them in the preschate of the wholte people.

Men. Ram.
de cons.
ualequid.

We have
many exam-
ples, hereof

daily.

Cornelius
Agrippa de
maccul.
philofilius
c. 63.

As (a) Pollux is (b) Phillipides, and many others, who have died through extremity of ioy.

2. Sadnesse is an affection, that doth revoke the naturall heate inwardly, to the Center of the body; which in time presseth the heart, and drieth up the body, hindreth the government of the spirit vitall: which is sometimes so weakenyd, that it is not able to go with the blood, through the rest of the body, so wasteth the body, in such sort, that it becommeth acrified, and blane, whetupon death often infieth.

3. Feare, is a motion which revolveth the spirits to the heart the Center of the body; whereby the natural heat, is suffocated, causing tremblinge which sometimes causeth many

women to that are with childe
fall in labour: sometimes through
feare, death ensueth to men, or wome-
men.

that men have growen white in 25. yeres, only by the
apprehension, and fear of death. Antonius Benciven. writheth,
of a body that dyeth for feare, by seeing a vision, as he
thought, of two men, clad in black, when he was going
to Schole, the which boy, through the extreme passion of
fear, died eight dayes after about the same time, 21e abd-
i- mor. causis.

4. Anger is a sudden revocation or
calling backe of the spirits, to the ex-
ternall parts, with an appetite of re-
venge. It inflameth the whole habi-
tude of the body, the spirits and blood
are troubled; as also the braines, it
bindeth the heart, and lights. Where-
of Dangerous sicknesse are often cau-
sed, and sometimes death ensueth.

5. Shamefastnesse is a motion
whereby one knoweth, or suspecteth
some notise to bee taken of one for
the same fault; for which he would be
be angry with himselfe.

* Divers

Learned
men do

affiue,

Or an ar-
dent heare,
or ebulla-
tion of
blood,
in the
heart, with
desire of
of revenge.

Plinie tel-
leth that one Diodo-
rus, Profes-
sor of Dia-
lectic,

leaving a

question

propounded unto him, and not answering as he should, died for shame. Valerius Maxinus reporteth, that Homer died for shame because he could not answer a question propounded to him by certain Fishers.

6. Envy is a heavy oppression of the heart, angry at some conceived good thing an other doth enjoy.

7. Hatred is an old malicious habitude, bred of anger, by the which the heart would revenge the injurie.

8. Hope is a motion by the which the heart desireth the good future, it openeth and dilateth the heart.

9. Love is a fervent motion, by the which the heart desireth ardently, and endeavoureth to draw unto it, a conceived good, assuredly, and apparantly (as Lowe saith.)

Lovve.

CHAR.

CHAP. XIV.

*sheweth how the faculties of the soul,
are distinguished from the facul-
ties of the minde.*

THe soul is not of any corporall Rom. 8. substance, but spirituall, as hath
beene shewed before; therefore the
pure faculties of the soule must needs
be spirituall also.

The faculties of the minde of the Not the
internall part of the body of man, is of mind which
a naturall disposition, as the body it is of the fa-
self is; whole greatest & chiefeſt guide culty of the
is at the highest, but reason. soul, but
that which is of the bo-
die.

Therefore as God that is spirituall, Luke 5. 21.
is infinitely more glorious in his di-
vine essence, then can be conceived in
mans reason; so is the faculties of the 1. Cor. 2. 7.
ſoul of a farre higher nature then the Vers. 9.
faculties of the minde can reach.

That of the soul is spirituall, that of
the minde is carnall. Rom 8. 3.

CHAP. XV.

Sheweth, how the flesh is led by the spirit, or the spirit by the flesh.

Rom. 8. 5. **W**hen all the faculties of the soul, and all the powers of the body, do minde fleshly things; then is the souled by the flesh; but when all the faculties of the minde are set on spirituall things, then are the powers of the flesh led by the spirit. As for example, *Example.* If the divell present a man with some object of sin, as Lust, Coverousnesse, Pride, Envie, Murther, &c. If the love hereof be so great and earnest that this man runs headlong to the act hereof without consideration; then doth he so bind the faculties of the soul, that he captivates hem under the bondage of the flesh; but if he resist these sins to which he is entised, by advising and deeply considering in his soul the evill thereof, then is the flesh overcome, and led by the spirit.

Gal. 5. 17. These combates between the flesh
2 Cor. 10. and the spirit are divers; but according
 to the love or hatred we bear to the
 thing

thing about which we strive, so will the minde be affected or disaffected therewith, and advance the prosecution thereof accordingly, whither it be fleshly or spirituall.

When a man doth apprehend something in his thoughts, being moved thereto either by outward sense, or inward motion, when the will is ready presently either to chuse or refuse it; this ariseth from the flesh; but when the understanding brings it first to the judgement, and comparing it with the rule of Gods word, without any affection to the thing, other then the Word doth approve, or disapprove thereof; and so doth will, desire, and seek after it; this is of the Spirit.

CHAP. XVI.

Treatise of the Resurrection of the Body.

IT is to be understood, that there is a naturall body, and there is a spirituall body, as Paul saith: The naturall body is the first, which we have by

1 Cor. 15.44

The Resurrection of the body.

by generation from our parents; The
Ver. 43. 4^o spirituall body, is that which is
made so by Christ, not when we are
first estated in grace in this world; but
Ver. 50. the bodies of the elect shall be made
so when they ascend into heaven; for
this corruptible body of flesh and
bloud, cannot inherit the Kingdome of
heaven.

1 Cor. 15.
44. When the elect dye, their natural
bodies are as seed sown in the ground,
but at the resurrection they shall be
raised in their spirituall bodies, with-
out lamenesse, imperfections, or any
deformity; they shall have their sen-
sies made pure, and be raised with an
heavenly and spirituall body; capable
of inheriting heaven, and with Christ
shall ascend to immortall joy to all
Eternity.

De civitate
Dei, lib. 32.
cap. 16. Every part that is in the bodie of
Gods Elect, shall rise without all de-
formity or superfluity whatsoever, as
Augustine saith; That the haire so of-
ten cut, and the nailes so often paied,
shall not with deformity come again
to their places, when the body riseth
at the day of judgement; and where
Luk. 21. 18. the Lord saith, one haire of our head
shall

shall not perish, it is not spoken of the length of our hairs, but of the number of them; for all the hairs of our head are numbered.

The age and quantity of the bodies, when they shall rise again, saith *As. 11. 5.* shall be in that measure, in the measure of perfect state of youth, even in the measure of the age of the fulness of Christ; that is, the age to which Christ came; All shall rise again (as the learned have written) in that age in which Christ dyed and rose again, in what age soever they die.

*De civitate
Dei, lib. 5.
cap. 15.*

*Master of
Sennacher.*

CHAP. XVII.

Treatise of Hell.

HELL, signifieth a Pit, a grave, death *B. Alius
Mis. on
Hell.* It self, the state of the dead, hell, and the place of the damned spirits.

1. Hell signifieth a grave, having *Jonah. 2. 6.* relation to the body.

2. Hell signifieth the horrible *Psal. 115. 3.* maying of the minde, and feeling of *James 3. 6.* the wrath of God; with a taste (as it were) of the feeling of the infernall *U. 16.* paines

or old. baines for sin having relation to the
soul.

Psal. 4. 17. b. 3. Hell signifieth the place of the
Math. 10. 28 damned spirits, having relation to soul
and body.

Mark. 8. 12. Concerning the locall place of the
Pro. 27. 20. damned, it is farre from heaven; a
place where is nothing but horrour
and misery, but whether it be on the
earth, in the earth, in the ayre, or any
other place, it is not revealed; there-
fore I shall answer with Socrates, who

Objection. Socrates. being demanded of a certain person,
what was done in hell? desirideing the
curiositie of the question, he answered,
that he never went thither, nor com-
muned with any that returned from
thence.

CHAP. XVIII.

Treateth of Heaven.

B. Alleg.
Misc. coeli.

The Scholasticall Divines do say,
that Heaven is taken three manner
of wayes;

1. It signifieth those things that be
under the soul.
2. Those things that be in the soul.
3. Those things that be above the
soul.
1. Those

Those things that be under the
soul, are such things as the corporall
eyes behold beyond, or above the fa-
culty of natur; that is to be aliena-
ted from the corporall sensess: As
Ezechiel was when he saw the Dan. 10;
and writing upon the wall. This is
the first Heaven.

2. Those things that be in the soul
are such things as cause the soul to be
lift up, and taken by imagination or
spirit, to know or see any thing su-
permateriallly: As Peter was wrapt
and taken, when he saw the sheet sens-
eir down from heaven. This is so
be wrapt and taken unto the second
Heaven.

3 Those things that be aboye the soul,
are such things as are intelligible; and
the nature of them not so to be under-
stood, by any sens or phantastic, when
they are, or have been seen, and caps
Paul was rapt, and taken unto the Cor. 12.2
third heaven, because he was so aliena-
ted from his sensess, and so inhansed
above all Corporall things and visions,
that he saw things Intelligible, simply,
purely and plainly, even after that
manner as the Angels, and the souls
separate

In Gen. 13.

John. 14.

separated from the body do see, yea and
(that which is more) did see God by
Essence, as ~~as~~ ~~as~~ doth expressly
write: to avoide curiositie. In a word
(and so to conclude) Christ saith to
his Disciples: Let not your hearts be
troubled: ye believe in God, believe
also in me, in my Fathers house are
many dwelling places, if it were not
so, I would have told you I go to pre-
pare a place for you; and though I go
to prepare a place for you I will come
again, & receive you unto my self, that
where I am there may ye be also. Ther-
fore instead of curiositie, let us rather
labour to be Christs Disciples, that
these promises may belong to us, that
so we may not bee too curious to
search for the shadow, but may finde
Christ Jesus the Life, the Truth, and
the Way: and by him salvation. To
whom with the Father, and the holy
Ghost, be all honour, and glory for
ever, Amen.

FINIS

